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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Evolution of 'Evolution.'

Interpretations of the Vedas and the Bible.

The Aryan Ideal of Religion.

Full contents inside cover.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

VOL. XXV No. 6.	*August 1926, Bhadrapad 1983.* *Dayanandabda 102.*	WHOLE NO. 214. THIRD SERIES No. 30.

THE EVOLUTION OF "EVOLUTION."

When Charles Darwin published his "Origin of Species" and Herbert Spencer applied the conclusions arrived at by the naturalist to the explanation of sociological and other kindred phenomena, it seemed that a new era had dawned, an intellectual revolution had been initiated, a new panorama had unrolled before the imagination, and mankind had discovered the supreme test of progress and the master-key which would open all locks which shut out from view the mysterious processes that were shaping the course of the development of the universe and moulding the minds and understandings of all living creatures, including man. The passage of time and deeper study of the phenomena of the universe have, however, not only woefully disappointed these expectations but progressively, demonstrated that abiogenesis is an unproven hypothesis, that the evidence for "Transformation of Species" is unconvincing, that there are many facts which do not yield to the formulæ 'Struggle for existence" and "Process of Natural Selection" and that "Eternal Rectilinear Progress" is a comforting myth.

We have lying upon our table a book called "Evolution in the Light of Modern Knowledge" which states the latest views on different aspects of the Evolutionary Hypothesis. Each chapter has been written by a specialist and expert. Almost all the contributors are fellows of the Royal Society and leading authorities on the subjects with which they deal. The supposed evidence furnished by Geology has gained for the Hypothesis many adherents and yet actual geological facts by no means furnish the amonnt of testimony which would convince a rational mind. The writer of the article on Geology is Dr. William W. Walts Sc. D.. LL. D., M. Sc.. F. R. S. We give below some extracts from his contribution which speak for themselves :—

"We have no certain evidence at present that the lower group of vertebrates, the amphilians, preceded the reptiles, *though it is extremely likely that this may be eventually established.*

The words italicised constitue a pious expression of good wishcs and a grudging allegiance to the orthodox creed rather than a scientific statement. Here is another quotation :—

Side by side with continuous advance and improvment *we have the living on of certain, usually lowly, forms, without any considerable apparent change.* Species of Lingula, not markedly different from those living in the seas of the present are preserved in the Cambrian rocks, and are followed by abundant forms in the :Silurian and by no less abundant ones in later rocks. The genus *Nautilus* of the present seas comes up to us from the Cambrian with little change. Brachispods, not very different frcm those swarming in the Jurassic and Cretaceous seas, occur, though sparsely, in the oceans to-day. Although some types of foramanifera have been vastly developed in past periods and afterwards died out, *there are other genera which have persisted throughout nearly the whole*

geological record and are abundant at the present day. Such difficulties are not easy to account for.

....

A second difficulty which confronts the geologist *is the lack of evidence as to the origin of the great phyla into which the animal and plant kingdom are divided*.....

....

The third difficulty to which allusion has been made, is the apparently sudden appearance of eight of the nine great phyla of the animal kingdom in the Cambrian period, and of six of these in the earliest Cambrian strata. It is true that each phylum is represented by lowly forms, but the trilobites are still trilobites and as such are high up in the vertibrate scale. *If this is really the beginning of life, evolution in these early stages is at once disproved.*

The italics are, of course, ours. Dr. Conwy Lloyd Morgan D. Sc.. F. R. S., writes the chapter on Biology. He makes the following significant admission :—

"It seems that, although the co:nplete chain of steps in this extraordinarily difficult borderland inquiry cannot be reproduced under laboratory conditions, still some of the many links " in such a chain are coming peacemeal within the ken of scientific knowledge.

The writer is not sure that the view that " no such concept as natural advance from the not-living is admissible in any valid sense " can be put out of count, although he himself does not hold it. The importance of this admission will be fully realized by the reader if he ponders over the following observation made by Huxley :—

"At some time or other abiogenesis must have taken place. *If the Hypothesis of evolution be true, living matter must have arisen from non-living matter.*

(Encyclopædia Brittunica.)

Zoology has been ably dealt with by Dr. Ernest W. Macbride M. A., D. Sc., F. R. S. Says He :—

It seems to us that Tournier's observations and experiments have dealt a deadly blow at the whole "Mutatim" hypothesis of evolution, as well as at that part of Darwin's argument which is based on the comparison of the abnormalities shown by our domestic breeds, and the differences which distinguish natural species of animals. For as Tournier justly points out, the moment that our eyes become accustomed to recognize the stigmata of germ-weakening, we recognise them where-ever we look amongst our domestic animals and cultivated plants. It is true that many of the peculiarities of these breeds are extremely useful to man, but when they are regarded from the point of view of the animal (or plant) itself they can only be deemed pathological monstrosities.

This much about Darwinian Evolution. Let us now come to what is popularly called Spencerian Evolution. Hitherto the Orthodox Evolutionist has held that stages in the progress of human culture have corresponded to the stages of biological evolution. It was seriously contended by Morgan that because among some peoples, descent, inheritance and succession are derived through the female and not the male line, all humanity had once derived them thus, and built up a theory of human marriage on that basis. This conception is now weakening. Says Dr. Elliot Smith M A., M. D., F. R. S., in the chapter on Anthroplogy :—

"Moreover, they (the ethnologists) invented the argument that useful arts once acquired could not be lost, a most fallacious claim which wrought untold confusion in anthropological discussions until Dr. Rivers in 1912 exposed the error and its implications."

Again :—

"The amazing coincidences in the arbitrary details of hundreds of strange customs and beliefs revealed in the

earliest civilizations of Central Africa, Mexico and Peru when compared with contemporary or earlier evidence from Asia, call for something more satisfying in the way of explanation than the claims that the resemblances "may arise from no more than a common psychology," and that "the evidence which we possess points rather to the undisturbed evolution of Mexico and Mayan Civilization on American soil, and that civilization may therefore be regarded as in every sense American." It is not surprising that "man in the street," who is not to be deceived by such trivial evasions of a great issue, attempted to interpret in his own way the obvious fact that there must have been some sort of intimate contact between the Old World and the New ten centuries and more ago to explain the derivation of the strangely exotic elements of the Mayan, Aztec, Pre-Inca and Inca Civilizations.

The learned doctor even recognises that "progress" is not the rule. Says he :—

Once the reality of the fact is recognised that progress is the exception rather than the rule in the history of human societies, the chief difficulty is eliminated that was responsible for the doctrine of "independent evolution."

Not merely this! It is also being recognised in an increasing degree that biological analogies are misleading. Says our author :—

It is, therefore, dangerous and misleading to use such biological terms as "evolution," as so many writers are now doing, in reference to cultural history and to circumstances that are fundamentally distinct from those biological phenomena in reference to which the terms in question were devised.

Not only do the theories of Spencerian anthroplogists like Tyler about "animism," "independent evolution," and "psychic unity" stand discredited but scholarship is veering round to the view that the civilization of the world was inspired by the Ancient East by means of transmission.

Early in the 19th century Von Humboldt called attention to the striking similarities in early American and Asiatic civilizations and drew the conclusion that " if languages afford only feeble proofs of the Ancient communications between the Old W rld and the New, the connection is revealed in an indubitable form by the cosmogonies, the monuments, the hieroglyphs, and the institutions of the peoples of America and Asia." Prescot in his *Conquest of Mexico* reinforce1 this view and even Tyler in *The Early History of Mankind* accepted it. This was the view of Fergussen, Park Harrisson, Miss. Buckland and Rivers. Says our author ;—

It is an unquestionable fact that there is a unity in the inspiration of civilization. The widespread diffusion of Culture from the Ancient East, which eventually encircled the globe, did not begin much before 3,000 B. C.

If Asia is the inspirer of World-Civilizations, India will easily be recognised as the fount of Ancient Culture. Manu has clearly written that in ancient times scholars from all parts of the world visited India and learnt at the feet of rishis.

एतद्देश प्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

Moreover when it is fully realized that Zoroastrianism, Taoism, Mithraism, Egyptian Philosophy and Ancient Greek Philosophy are mere replicas of Vedic culture, one feels tempted to agree with Edward Carpenter that the genuine thoughts of the Vedas and the Upanishads have come down in history, inspiring religion after religion and philosophy after philosophy and that modern science at best furnishes illustrations for the building up by argument of what the rishis learnt by intuition.

INTERPRETATIONS OF THE VEDAS AND THE BIBLE.

III.

(By Prof. Romesh Chandra Banerjee, M. A.)

From the Reformation begins a systematic endeavour to present the Bible to the people at large in their familiar tongue and in a somewhat new light ; for the interpretations of the Bible by the Reformers were in many respects different from those of the Romanists. As we are concerned here more with the English Bible than the German or the Swiss, let us turn our attention to it at once.

Touching the variety of readings that are found in every volume of well-edited English Bible, Mr. Kenyon, the author of "Our Bible and the Ancient Manuscripts" says—"That these questions are not idle or unimportant may be seen by mentioning a few passages in which important variations are found. We will take.....the Gospels alone. The Doxology of the Lord's Prayer is omitted in the oldest copies of Math VI. 13 ; Several copies omit Math. XVI. 2—3 altogether ; a long additional passage is sometimes found after Math. XX. 28. ; the last twelve verses of St. Mark are omitted altogether by the two oldest copies of the original Greek ; one very ancient authority inserts an additional incident of Luke VI. 4. while it alters the account of the institution of the Lord's Supper in Luke XXII. 19—20 and omits altogether Peter's visit to the sepulchre in XXIV. 12 and several other details of the Resurrection ; the version of the Lord's Prayer in Luke XI. 2—4 is much abbreviated in many copies ; the incident of the Bloody Sweat is omitted in XXII. 43—44 as also is the word from the Cross "Father forgive them" in XXIII. 34 ; the mention of the descent of an angel to cause the moving of the waters of Bethesda is entirely absent from the oldest copies of John V. 4 and all the best authorities omit the incident of the woman taken in adultery in VII. 53, VIII. 11. Besides the larger discrepancies such as these, there is scarcely a verse in

which there is not some variation of phrase in some topics " (Kenyon P. 3.)

A variation of a very grave nature occurs in two Syriac versions :—

" One striking proof of this may be found in the first Chapt. of St, Mathew ; for whereas the curetonian Mss. emphasises the fact of the miraculous conception, reading in V. 16—Jacob begat Joseph to whom was betrothed Mary the Virgin, who bore Jesus Christ ' (thus avoiding even the word " husband " which occurs in the Greek,) the Sinaitic Mss., as emphatically denies it, reading—' Jacob begat Joseph and Joseph to whom was betrothed Mary the virgin begat Jesus who is called Christ.' Similar additions are made elsewhere, and it is not surprising that some scholars have been eager to claim this as the original form of the narrative, the Story of Divine Conception being (in their view) a later excrescence "— (Kenyon P. 155.)

Thus far, with regard to the labyrinth of variations, which may be but different translations, of the oldest manuscripts of the Bible. To turn to the English Bible, the Authorised Version is perhaps the first attempt on the part of the official Church of England to present a standard form of the Holy Scriptures to the English nation. This Authorised Bible was translated from the Hebrew text of the Old and the Greek text of the New Testament, thereby setting aside as unimportant or unworthy all previous renderings, at least to a great extent. The tranlators of the Authorised Version say :— "Neither did we think much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, no, nor the Spanish, French, Italian, or Dutch." (Variorum Bible P. XXII.)

The Authorised Bible (1611) was however found out later on to be inaccurate and efforts were again made to correct and improve it. To show the difference between the Authorised Version and the Revised Version of 1870, the following passages may be cited by way of illustration :—

Authorised Version	Revised Version
"Thou hast multiplied the nation and not increased the joy."	"Thou hast multiplied the nation, thou hast increased their joy."
"And Jesus himself began to be about thirty years of age (Luke iii 23.)	"And Jesus himself, when he began to teach was about thirty years of age."
"He hardened Pharaoh's heart" (Exod. VII. 13)	"Pharaoh's heart was hardened."
"I know nothing by myself" (Cor. iv, 4)	"I know nothing against myself."

(Evolution of the English Bible by Hoare P. 302, 304.)

Passages which had become obsolete or meaningless and which occurred in the Authorised Version of 1611 were also substituted by better expressions. Some of these obscure passages are :—" A covenant of salt (meaning, a freindly agreement,) " cleanness of teeth " (a famine) ; " branch and rush " (highest and lowest) ; " rising early " (acting with energy) etc., etc. (Hoare P. 304, 305.)

Yet the Revision of 1870 was not enough. There was another Revision in 1881. In the words of the historian of the English Bible—" The version of 1611 was made from Greek text formed by a comparison of very few manuscripts .....The version of 1881 on the other hand was made from a Greek text based upon an exhaustive examination of all the best manuscripts in existence."

" The Greek text of the New Testament of 1881 has been estimated to differ from that of 1611 in no less than 5788 places of which about a quarter are held notably to modify the subject matter." (Kenyon's Our Bible and the Ancient Manuscripts P. 238—239.)

Thus we see that the English Bible has not existed in its present form from the beginning. From, say, 1611 down to the present age, it has been passing through critical tests, the results of which have been to alter and improve the translation. Collations, revisions, recensions have brought about the

present form of the Bible. Old translations (which are nothing but interpretations) have been rejected, altered and improved to meet the requirements of more and more advanced critical study. When an educated Englishman of twentieth century speaks of Christianity as embodied in the Bible, he will instinctively reject even the original Authorised Bible with its mistranslations, and obscurities, and think of the latest version of the Bible. Not only that, he will also claim that the latest is the purest Bible. We also claim that our Vedas were involved in a cloud of misinterpretation, and spurious commentation *viz* of Sayana and Mahidhara and that the first attempt in modern age to rescue the Holy Vedas from obscurity and oblivion was successfully made by Swami Dayananda Saraswati. Will our Christian Vedic Scholars leave behind the mediæval commentators, Indian Thomas Acquinases and read *our* Revised Version of the Vedas as they do their own Revised Bible? European Sanskritists have a great power to influence the opinion of the civilized West regarding Vedic religion. Will they stand for the truth in behalf of the Vedas, in honour of the most ancient literature of the Aryas, as they have stood for the truth of the Bible? We are prepared to concede that the Revised and corrected Bible, and not mediæval translations, is the true Bible. Can western Scholars deny us the same right to reject the spurious mediæval commentaries of the Vedas and turn to the Revised and true one ?

Thus far I have only dealt with the modern and mediæval translations and interpretations of the Bible. I will now try to deal with some practices of the mediæval Christians—religious practices which were strongly supported by Christian theologians on the authority of the Holy Scripture.

SAINT WORSHIP.

In the words of Erasmus ;—

" One worships a certain Rochus, and why ? because he fancies he will drive away the plague from his body. Another mumbles prayers to Barbara or George, lest he fall into the hands of his enemy. This man fasts to Apollonia to prevent

to oth-ache. That one gazes upon an image of the divine Job, that he may be free from the itch. In short, whatever our fears and our desires, we set so many gods over them, and these are different in different nations. This is not far removed from the superstitions of those who used to vow tithes to Hercules in order to get rich or a cock to Æsculapius to recover from an illness or who slew a bull to Neptune for a favourable voyage. The names are changed but the object is the same." (Lindsay Vol I p. 180.)

Not that the saints were alone :—

" St. Rochus, with fifty-nine companion saints, is stated to be ready to hear the prayer of those who dread the plague ; St. Apollonia with eighteen others, takes special interest in all who are afflicted with toothache ; the holy Job with thirteen companions is ready to cure the itch " etc (Do, P 180 footnote.)

In the religious revival immediately preceding the Reformation—Jesus came to be "looked upon as the judge who was to come to punish the wicked. His saving and intercessory work was thrust into the background. Men forgot that He was the Saviour and the Intercessor ; and as the human heart craves for some one to intercede for it another intercessor had to be found. This gracious personality was discovered in the Virgin Mother, who was to be entreated to intercede with her son on behalf of poor sinning human creatures :—

" The thought of motherly intercession went further ; the virgin herself had to be interceded with to induce her to plead with her son for men sunk in sin, and *her* mother (St. Anna) became the object of a cult which may almost be said to be quite new." (Do. p. 129).

This cult of St. Anna "*the Grand Mother*" became very popular in Germany. " Even the Humanist poets sang her praises with enthusiasm and such collectors of relics as Frederick of Saxony and the Cardinal Archbishop of Mainz rejoiced when they were able to add a thumb of St. Anna to their store. Luther himself tells us that "St, Anna was his idol, and Calvin speaks of his mother's devotion to the

saint..... The virgin and Saint Anna brought in their train other saints who were also believed to be the true intercessors. The three bells of the church in which Luther was baptized bore the following inscriptions carved deeply in the brass:—"God help us: Mary have mercy 1499." "Help us Anna, also St. Peter, St. Paul, Arnold, Stephan, Simson 1509." The popular religion always represented Jesus as the stern Judge who would convict and punish all those who had not secured righteousness by the intercession of the saints or by their own work. (Lindsay Vol. I p. 135.)

Whatever the Reformers might say, this saint-worship, the installation of Mary or Anna or Peter in the place of Jesus as the Intercessor, was justified by the mediæval Christians by a reference to the Holy Scripture. If we ask our learned friends Prof. Winternitz and Macdonell whether this Mariolatry and saint-worhip was a correct mode of Christian worship, sanctioned by the Bible, as was alleged by the mediæval Christian theologians, our learned professors will answer in the negative and will hold up the latest version of the Bible in confirmation of their answer. But we ask whether polytheism, and sacrifice of animals and sundry other impure and unreasonable things which were alleged to be religious deeds by our mediæval theologians and commentators like Mahidhara and Sayana are not to be rejected in the light of the modern and correct interpretation of our Holy Vedas, our Christian professors will answer—"No, in your case, you must go back to the mediæval age to find what is your true religion." Can equity and impartiality go further?

We cannot dismiss saint-worship without a reference to its accompaniment, Relic-worship. To illustrate how widespread the latter had become and indulged in even by the clergy, the following description of holy relics discovered in 1538 by Henry VIII's suppression of monasteries may satisfy the curious:—

"They were of all sorts—part of St. Peter's hair and beard; stones with which St. Stephen was stoned; the hair shirt,

and bones of St. Thomas the martyr, a crystal containing a little quantity of Our Lady's milk with two other bones;" the "principal relic in England, an angel with one wing that brought Caversham (near Reading) the spear's head that pierced the side of our Saviour on the Cross; the ear of Malehus, which St. Peter cut off; a foot of St. Philiph... ..... Miraculous images were brought up to London and their mechanism exposed to the crowd ....."

"The bearded crucifix called the "Road of Grace" while the Bishop of Rochester preached it turned its head, rolled its eyes, foamed at the mouth and shed tears—in the presence too of many other famous saints of wood and stone..... the satellite saints of the Kentish image acted in the same way.———other images will perform miracles also in the same way; for the trickery was so thoroughly exposed that every one was indignant at the monks and impostors." (Lindsay Vol. II p. 343, 344).

These quotations, for the length of which I crave the readers' indulgence, will graphically present to them a picture of the extent to which the saint and relic-worship was carried in the middle ages. It must be noted here that although there were deceptions practised by the clergy as in the examples mentioned above, as well as in the fact that in certain monasteries and churches "the blood of Christ was but a piece of red silk enclosed in a thick glass of crystalline,..... instead of the milk of our Lady, a piece of chalk " (Lindsay Vol II p 344,) There were inspite of these subterfuges, large numbers of men who honestly believed in Saint-worship and took it to be a part of true Christianity. Also it should be remembered that the bedrock of this practice was founded on mediæval Christian theology.

Yet the Reformers of the 16th century condemned Saint-worship as un-Christian, while the Catholics maintained that it was a deed of Christian piety. According to Calvin, people " prostrate themselves before images until the world has become full of idolatry as crude and plain as that of the

ancient Egyptians. They actually suggest to worshippers to pass by Jesus Christ, the only Mediator and betake themselves " to other intercessors on the same level with Christ. " They are responsible for the fact that hymns are sung in public worship in which saints are lauded with every blessing just as if they were colleagues of God." (Lindsay Vol. I p.476.)

THE ARYAN IDEAL OF RELIGION

[A LECTURE DELIVERED BY PT. CHAMUPATI M. A. DURING HIS EAST AFRICAN TOUR.]

इन्द्रं वर्धन्तो ऽप्तुरः कृण्वन्तो विश्वमार्यम् । अपघ्नन्तोऽराव्णः ।

Exalt the Lord in man,
As promptly as ye can.
By making Arya the earth,
Root out ungodly birth.

In the Rig Veda there occurs this *mantra*, in which the ideal of religion is most tersely, most aptly, set forth. The Veda enjoins on every Arya, or if you permit it, every man to be restless. Restless for what ? For extending the dominion of Indra. By Indra we mean God. The daily prayer of the Christian for the coming of the kingdom of God appears to me to be an echo of this commandment of the Veda.

God is no doubt the Ruler Supreme. It is by his laws that the universe is governed. It is not for men to dethrone or instal Him. Ours it is simly to obey. Yet where was there a kingdom which could run smoothly for a moment without the co-operation of the subject ? When we speak of the kingdom of God, we mean an ideal kingdom, a state of affairs where there should be not the least blemish, not the least economic trouble, not the least moral and social bickering.

In point of power, God is above the necessity of human co-operation. Whether we will or not, He is to remain. He is by nature Master, we are by nature subjects. His laws

of reward and punishment are immutable. They will mechanically go on requiting our deeds according to their merits. If God were simply a mechanical monarch, as some of the Governments of today have the tendency to become, he would allow the liberty of action in man to run riot. He would silently look on till the time came to enforce relentless law. He has, on the contrary, revealed His eternal will through the Veda that we be Aryas, which literally means "Righteous people," or according to another derivation, "People of the Lord." God in His innate goodness is always eager to make people good. For so can His goodness flourish. He Himself knows no rest and expects others to co-operate with him restlessly. His aim is to manifest Himself, to make His domain, which of cource means the domain of goodness, larger and vaster. He would not like that His goodness be shut within Himself. He would extend its confines so as to cover the confines of the universe. How is this end to be gained?

In the very next clause in the same *mantra*, the injunction is to make the world "Arya." The extension of the kingdom of Heaven is the same thing as making the world Arya. The whole Christendom is engaged to win the world for Christ. The whole Muhammedan world today is exhausting its resources to conquer the universe for Allah and Mohammed. It is highly creditable for Christian missionaries to dive into the fastnesses of "Dark Africa," for instance, to teach people the ways of culture. With the methods employed by my brethren of these faiths I sometimes disagree, but the abstract ideal before each of them appears to be no other than the ideal of the Veda. It is the will of God that the whole world be made Arya. I might consent to substitute the word "Christian," if Christ were to mean God. The term Mohammedan I do not like for the same reason, though "Muslim" in its abstract implication I regard as a synonym of "Arya." The quarrel about words

is, I think fruitless ; the spirit, which alone matters in religion, should be earnestly taken up for dissemination by all religious bodies. Whoever tries earnestly to advance the cause of Heaven, not by holding out an empty promise of a blissful hereafter, but by trying to establish a virtual kingdom of righteousness on earth, is, in my opinion, carrying out the commandment of the Veda. The temple of the Lord is in the heart. It is there that you should seek to establish the kingdom of Heaven—in the hearts of people and not in the buildings of brick and mortar. For brick and mortar is bound to follow the lead of the heart, but the heart cannot be expected to accept the leading strings of brick and mortar.

The process of proselytisation going on in the world today, has, I think, lost its true perspective. According to the Veda, the people of the Lord are Aryas. To whatever clime or country they may belong, no matter what their colour or what their nominal creed is, they are Aryas provided they are of the Lord, of Indra, provided, *i. e*, that they model their conduct on the conduct of Indra. The spirit of the Lord has to be imbibed. The attributes we assign to Him have to be made ours. That is true adoration, true *Upasana*. Rishi Dayananda is very hard on people who adore Indra without putting their very heart in the adoration. The main object of prayer is to imbibe the divine spirit. Without this object informing and enlivening our worship, our worship is, in the words of Dayananda, gross jugglery. Belonging to the Lord is nothing if not following Him. Hence the insistence in the Veda first on " promoting " Indra, *i. e*, making His virtues potently manifest in man, and then—in the second place—on making the world formally Arya. The spirit precedes the form. Or perhaps there is no formality—the two processes are identical, they are one.

The Pundit perverts the term, when he says, those born Arya alone are of the Lord. The Muhammedan perverts

real religion when he regards simply professing followers of Muhammed as of Allah. The Christian father betrays Christ when he says, only lip-worshippers of the Lord of Jerusalem are the salt of the earth. You establish God on earth when you create yourselves in the image of Indra. The cause of Indra prospers by mankind improving spiritually. That alone is the noble method, the genuine method, the commendable method, or if you allow it, *the* method in religion.

Evangelisation appears to me to be a more godly process than proselytisation. Conversion of whole flocks to simply a name cannot in its spiritual effects bear the least comparison with real heart-change brought about in a single individual. That single individual has the possibility of becoming another Christ, another Budha, another Dayanand, while the flock on whose tongues the name of the Apostle has been thrust by force or else by temptation—these, gentlemen, have been the methods of proselytisers during the last long centuries of egotic fanaticism—the flock so converted can bring only disrepute on the mission of the Masters. Religion stands discredited today in the eyes of serions-minded people because of the fanatic follies of the fathers of the churches. It is high time the Mulla should lay down his sword, and the missionary his tempting snare, so that the Princes of Peace should again be hailed as Harbingers of Happiness.

I do not, by expressing this opinion, pit myself against mass preaching. Masses, to me, are as indispensible to the success of a mission as are the classes. They form its physical bulwark. By pervading the masses the spirit underlying the teachings of a church acquires dynamic force. It is the masses in whose practice the spirit has to embody itself so as to permeate the life of communities and nations. It is their activity that forms virtually the activity of mankind at large. The bearing of the beliefs of the common

people on both the conduct and destiny of humanity and with it on the destiny of the lower creation too is manifestly profound and widespread. A virtue, when the common people recognise its high merit, becomes a part of their conventions and is practised by them mechanically. The silent influence which the opinion of the masses exerts on the life of a community's highest individuals is a factor of the moral machinery which a missionary can ill afford to neglect calling into action. Only, he should not incite the masses to take up cudgels on the side of wrong. The common people have no vested interests and to their hearts the voice of truth and righteousness makes the strongest appeal. From them are drawn the chosen individuals. The wider the circle to choose from, the greater the number of the chosen ones is bound to be. The strength of numbers at the back of a tenet lends it a force which makes its progress among other people easy. What I mean to contend in this connection is that numbers should not be the only objective of a church. True reform of the internal nature of man should be the main aim, and the greater the number of such truly reformed persons in a church, the better for its physical prosperity and spiritual progress.

Force and fraud have to be expelled from churches. The mission of Indra cannot be dearer to man than to Indra Himself, and Indra has never been known to practise either force or fraud in the interest of the prosperity of His mission. To attribute such conduct to God would be a sin. It would be a sin likewise to adopt such conduct for the sake of His church. Indra is innate goodness, innate honesty, innate kindness, innate mercy. How can fraud further the cause of innate honesty? How can oppression enlist itself in the forces of uncalculating mercy. The motto of religion is service—service irrespective of class or creed. Service furthers the cause of Indra as nothing else can.

While the History of all other countries has its pages red with the blood of martyrs killed for difference in views on religion, India of the Aryan ages has a singularly spotless record in the matter of religious oppression. There are no Latimers, no Ridleys, no Laws of Conformity in the lengthy chronicles of Aryan rule. Towards the close of the Budhist age, we find mention of a Kanishka and a Mihirgula killing people for their religion, and meeting a similar fate themselves at the hands of their opponents. These, however, are solitary instances, in contrast with which the normal trend of Indian history rises in bolder relief. The armies of Alauddin of Khalj terminate their career of victory with the building of a mosque at Rameshwar, the southern extremity of India. They return and there is not a Muhammedan left to say his prayers in that mosque. For centuries the mosque remains a forlorn house. The Hindus could have demolished it easily if they had wished. They let it remain intact till Akbar's forces make a similar campaign of conquest and find the mosque of Alauddin standing in its original triumphant splendour. In the mind of the Arya tolerance of another's religious belief and practice has become an instinctive sentiment.

The real stronghold of religious conviction, both right and erroneous, is the heart of the follower. Demolish it there if you will. By directing your attacks against mosques of brick and mortar you confound the spiritual issue. The sense of dignity of a community is by such attacks wounded. The incensed community rises up in defence not of what it regards as Heaven-revealed religion which is blessing its soul, but of what it looks upon as involving its traditional honour to safeguard. The quest of truth which should be the soul of religion gives place on the occasion, and in future in consequence, of these internecine struggles, to a spirit of vainglorioussness wedded to traditional conventions of aucestors. This to my mind, lowers, instead of exalting, the glory of Indra, for Indra knows no ancestoral conventions

and His religion is ever-living truth. Conventions are inert, petrified fossils, while truth is a vital, ever-blossoming, life-giving principal. The Arya regards it as childish to play with toys as he deservedly thinks the outer trappings of religious missions to be. His access should be to the heart of the misguided, which conquered, the temples of brick and mortar will fall of themselves.

Right thought, right word, and right action—such is the sacred trinity which the Arya wants to instal in the tabernacles of the hearts of men. To establish right thought he should preach—and preach sweetly. Quite unsparing in his battle against untruth he should be careful not to let fall from his lips a wanton word which may wound the sense of dignity of even him who he thinks is following a false religion. For religious controversies only such men are qualified as have a perfect control of their tongues. Religious bodies should justify themselves if they could produce a number of missionaries overflowing with love of humanity, wedded to the cause of truth, and using cautious, nay charming language so that as a result of their preachings and discussions people advance on the path of peace. Civic peace, if only that could be credited to religion, is no mean acquisition on the part of religious missions.

By stifling controversies you stifle thought, and by stifling thought you stifle the humanity of man. From the dawn of creation religious problems have been puzzling the mind of man. In right solution of these has been and is his highest repose. By religious convictions, too, is determined the social and moral conduct of mankind. O that all men knew how to think over religion in the manner of religion ! It is for priests and pontiffs to set a wholesome example. Let not the taunt be hurled by the modern world of science that " religion " should henceforward be an obsolete term to be met with in future in the contentious literature alone of the murky middle ages. Many an Oliver

Lodge, dissatisfied with the solutions of science, finds his solace even nowadays in the bosom of religion for it is there that the uneasing query as to the "Why" of things finds its ultimate response. The voice of religion is the voice of the Lord in man. It cannot be hushed, it cannot be killed out right. Let it have expression such as may suit the high dignity of the voice of the Lord.

While Science progresses and philosophy makes a steady advance, let not Religion alone be stationary. While every science aims at a synthesis in its own field, religion makes a common synthesis of all these separate syntheses. Of the Arya religion the conception is no less bold. Says the Atharva Veda :—*Sutrasya sutram yo vidyat so vidyad brahamanam mahat.* He who knows the string that runs through all these strings knows *brahama.* How beautiful! The religion of the Veda instead of coming in conflict with science reconciles the differences in the findings of different philosophies and sciences. While in other countries scientists and philosophers had to suffer death at the hands of fanatic religion, in India the *Darshanas* were recognised the *Upangas* and sciences both positive and abstract the *angas* of the Veda. Among the latter we include Economics *Arthaveda*, the Science of Medicine, *Ayurveda*, the Military Science, *Dhanurveda*, and the Science of Music, *Gandharva Veda*, with all other subsidiary sciences and arts that help a pursuit of these. You will thus see that along with peace we seek to promote the cause of learning also. Religion is commonly believed to fight shy of light. The religion of the Veda on the contrary can prosper only in the midst of light. It invites and encourages free criticism, assigning to "Reason" the high pedestal of a Rishi, intuitional seer. No practice of Aryan religion is conducted in secret except only individual prayer which is the silent converse between the lower and the higher Spirit, and into which none but the soul of the worshipper himself may peep. The method of

this too is set forth in books which are public property. The aid of the *Guru* is required to conduct safely exercises in Yoga which help in concentrating the mind. These, however, require no cabals. Superstition prospers in secrecy where charlatans and mountebanks have a free opportunity of plying their art.

I stand, gentlemen, for peace, for light. Even if it be difficult to arrive at a formal unity of religious belief and practice among mankind, I should not despise even that small measure of civic unity among various churches which may hold the rowdy spirit in the barbarous man in check and make it possible for controversies in religion to proceed in a spirit of love and peace. Scientists have differences among them. So too have philosophers. Let religious people, too, be not without their differences. Only, let those differences be held and expressed without disturbing the public peace. Differences appear to me to be the stepping-stones to progress. So they are in science. So they have been in religion in the India of Aryan time. So let them be today in the whole world now we again give the term Arya its wider, its original application. I have been so far emphasising one phase of our religion, *viz* the phase of softness and mercy. You may naturally inquire gentlemen, if hatred and severity have no place in the Aryan religion. Hatred, surely, has none. We are asked to cultivate a spirit of respect for those higher than us, of friendship for our equals, of service and help for those lower, and of indifference towards the positively evil ones, in case we find ourselves unable to urge them to self-reform.

Hatred is an ungodly attribute. It deserves to be condemned. Not sternness. The Lord, Indra, has a stern as well as a soft side to His nature, specially when that nature manifests itself in His treatment of His creatures. He is just as well as kind. The mercy of God would be a seed thrown away to the winds if His justice were not there to guard and

supervise its nature and growth. Man is by nature free. While the path of virtue has been shown him, he is given the option to tread on it or prefer to it the path of sin. In the Bhagvadgita the origin of sin is traced to k*ama* and *karodha*, which both I translate in one term "passion." The seed of passion is in the nature of man himself, and it depends on him whether to let that seed sprout or to stifle it. There are laws of reward and punishment which deal with man accordingly as his deeds deserve. None denies the existence of good and evil side by side. The respousibility for these is laid by all codes of legislature on man. The Vedas connect the cropping up of sin with the eternal free will of the soul—They posit no external agency prompting man to evil. This appears to me to be the most natural solution of the puzzle. What, however, we are considering is not the philosophy of sin, but the fact of its existence and the way to remedy it. It is not only the perpetrator of sin alone that suffers from its evil effects. The whole society has to bear indirectly the burden of the evil-doings of its members. Vices like virtues are both self-regarding and other-regarding. Other-regarding vices involve two parties—one the author of the sin, the other is victim. The *Yamas* of *Yoga*, *viz. ahimsa*, non-voilence, *Satya*, truth, *Asteya* non-usurpation, *brahmacharya* sexual purity, and *Aparigraha*, contentment are other-regarding virtues, and reverse of these, *viz.* violence, falsehood, usurpation, sexual tyranny, and greediness are other-regarding vices. Those guilty of these vices have to be punished. Indra punishes them by His divine method of what we in *Sanskrit* call *Karma-Vipaka-Vyavastha i, e.*, the laws of the ripening of fruits of actions. Every deed done by man has a corresponding fruit attached to it. Says Lord Krishna in his Gita :—There is nothig to alienate the fruit from the action. On the law of Divine justice are modelled all human codes of law. To Kant the instinct of law in man appeared to be themost patent proof of an immanant Divine Agency ruling over the destiny of man. It would be fulfilling

the mission of Indra to institute justice to punish evil. Justice is as essential to the existance of human society as mercy. The two in fact overlap each other.

The difficulty arises in reconciling the divine attribute of mercy with the equally divine attribute of justice. God in His divinity can combine in His person both the virtues. How can man with his limited scope of capabilities do the same? While Indra is one, men are many, and they can divide among them His varied functions. The turning of the right cheek when the left is struck which rightly understood is the rule of non-violence set forth in striking diction, has a high moral value in the economy of the universe. To the Brahmana, more especially to the sanyasi is assigned this function, while to the Kshatriya is allocated the duty of punishing vice physically. Under Aryan administration the two forces *viz.*, justice and mercy co-operate.

In Vedic polity thought, however, erroneous and even mischievous, does not come under punishable crime. For false belief there is no penalty in the Aryan code. The work of refuting and correcting it belongs to the Brahmanas whose weapon is simply soul-force. By sweet reasoning by thundering criticism, more than these by the magnetic power of their strong and persuading personality they win their opponent to their own metaphysical views. This has been the immemorial practice in India, and to it is due the absolutely non-violent character of the struggle of religious quest in the time-old intellectual history of Bharat.

In the province of the King's court come crimes that involve vicious *practice.* Violence done in action, practical betrayal of trust, usurpation actually made not one only meditated, an actually attempted outrage on female modesty, greed which has not been restrained and has found practical expression—practical infringement *i. e.* of any of the Yamas to which I have already referred is to be dealt with by the King. Even capital punishment is allowed in cases

of crime whose effect on the social morals is calculated to be serious Person and property of men and women, and more than these the honour of the tender sex which in the Vedas, as in the scriptures of other religions also, is given out to be a manifestation of divinity must be guarded from outrage by all means. One feature of Indian history which appears singularly ramarkable above all others is the jealous care of the community not to let the tender sex be in any way harmed. Wars have been waged to protect from outrage the charms of a chaste queen, and when women of the opponent's camp have fallen into the hands of Arya victors, they have been jealously guarded and restored to their families. It was into the hands of Durga Dass the Rajput General that a grand-daughter of Aurangzeb was in her infancy entrusted by her renegade father, Akbar. The Rajput made arrangements not only for her nourishment and physical protection from enemies, but also—will you believe it ;—for her education in the Koran. When the girl came of age she was escorted to the court of her grandfather by a Brahman Ishwar Dass. And great was the wonder of the aged Moslem Monarch to see his Grand-daughter brought up as a Muslim under the care of a Hindu General, who, as the political enemy of his house, had several grievances of Mogal tyranny, which instead of getting peacefully redressed he had vowed to avenge with blood. In the eyes of the Vedas woman is the holiest image of the Lord. She is Madonna. To outrage her is to desecrate Indra. Of those pledged to the promotion of the spirit of Indra it is a most sacred duty to guard female honour, irrespective of the creed, colour or clime of their afflicted sister. Of the Arya warrior, this is as holy a function as that of guarding the state.

Now to recapitulate. I have, gentlemen, set forth to you, the ideal of the religion of the Veda. Instead of entitling my discourse "The Ideal of Arya religion" I have called it

"The Arya Ideal of Religion." I realize there are more religions than one in the field. It is the ambition of each of them to absorb the followers of others into its own fold. As an Arya missionary I too see dreams of an Arya World. I, however, care little for formal acception of the tenets of my religion. I shall not grumble if there should remain variety in the religious thinking of the people.

I believe metaphysical problems will always admit of diverse alternate solutions at the hands of man. I shall be content if in the midst of this variety there should at least be unity in the matter of civic peace wedded to the furtherance of intellectual progress. The broad principles of morality have to be unanimously recognised and enforced. When there is a difference of opinions as regards this rule of morality or that peaceful exchange of opinions among the advocates of various schools may be expected to evolve ultimate unanimity. Metaphysical riddles it is the business of Brahmanas to tackle. Let them use their own weapons of soul-force to combat erroneous and even mischievous views as regards them. The five *Yamas*, *viz.*, non-violence, truthfulness, non-usurpation, sexual purity and restraint of passion and greed appear to me to be the fundamental principles of all schools of social ethics. These are the foundations of corporate life. Let every state accept them and make their observance compulsory by wholesome legislation. The persons, land property of citizens, and above them the honour of femaes living in the state should be made safe from all sorts of onsets and outrages. It should be the work of the church to mould the lives of citizens so as to make the observance of these laws spontaneous. The power of the church because sweetly persuasive, is infinitely more effective. It is the wilfully wicked element, whether it be in the individual character of a person or in the units that compose a society that the Veda terms "ungodly" *aravnah*. That element, says the Veda, has to be rooted out. Let the

godly elements in every society range themselves on the side of Indra so that the future struggles may not be communal but moral. The victory is bound to be of Indra. When this spirit reigns in the churches, the spirit *viz.*, to side with the right not with faction, to uphold truth, not convention, to follow Dharma, not church, then will foundations be laid of a kingdom of Heaven on earth. Then will the Lord in man be exalted. Then will humanity be on the way to become Arya. Then may there be a possibility of every ungodly birth being rooted out. Then, only then, will the commandment of the Veda be on its way to fulfilment:—

Indram vardhanto apturah krvanto vishvam Aryam.
Apaghnanto aravnah.

Exalt the Lord in man.
As promptly as ye can.
By making Arya the earth,
Root out ungodly birth.

CONTEMPORARY THOUGHT REVIEWED.

THE PROPHESY OF DREAMS.

Mr. A. L. Summers collects instances of dreams which prophesy coming events, and of others in which important intellectual achievements have been made. We reproduce the following from the June issue of *the Occult Review* :—

The other story concerns a certain barrister who went out late one night to post his letters, and upon undressing missed a cheque for a large amount received during the day. He dreamt he saw it curled round an area railing not far from his doorway. Waking up, he dressed and went out and found the cheque exactly as he had dreamed of it !

Regarding the educational value of dreams, a Press correspondent wrote : " When I was twelve years old, I was staying

at Teignmouth. I had learnt to swim with the breast stroke, but I could not manage swimming on my back. One night I dreamed that I could do this. I put it to the test next day quite successfully, and from that time I never had the slightest difficulty."

Edison confesses to having thought out in his dreams many of his best inventions ; and the present writer once dreamed the solution of a difficult invention which had puzzled him for months, and he duly patented it !

Coleridge acquired such valuable inspiration during a dream that he composed from two to three hundred lines of his "Kubla Khan" during the sleep. Unfortunately, the arrival of a visitor interrupted him in the task of writing it down on awaking, so he was only able to recall the existing fragment of fifty-four lines.

It has been questioned whether blind persons possess the ability to dream of things as they actually are, and it is very interesting to learn the opinion of a London lady who has been totally blind from birth and can speak with authority thereon, This lady has stated :

There can be no denying that the imagination plays a prominent part in the ideas of the born-blind, but, on the other hand, I quite believe that most of us are possessed of more or less psychic power which may often greatly aid us in forming correct ideas of form and even colour. To the thinking mind it must be plain that we who have been blind from birth should be endowed with some power which may enable us to learn much which would otherwise be to us a sealed book. We always speak of "seeing" because we know that we do see with the *inward* sight. Without such gift our knowledge of the world must indeed be limited to a very small sphere. I firmly believe that a very vivid dream is often a true vision. I will remember an instance in my own experience which may explain my meaning. A kind friend, knowing my love of ancient castles, kindly undertook to describe the interior of one of these. Step by step he led me through the old rooms, telling of their contents as he had so lately seen them, till I

felt as if I, too, had been there with him. Shortly after our conversation I had a very clear dream of being in this same old castle and seeing all that he had told me of, but on awaking I could distinctly remember a small chamber to the left of one of the larger ones on the ground floor. I remembered, too, that this small room was full of what looked like old guns and swords and other queer implements which did not interest me at all. When next I saw my friend I happened to mention my dream, and incidentally I spoke of the small chamber and laughingly teased him about forgetting to tell me of it. He seemed much astonished that I could have seen that, and said that he had not forgotten to mention it, but that he thought I should not care to hear about that room. He added, however, that the chamber and its contents were *just what I had described*, saying, too, that he doubted if he could describe it better than I had done !

The explanation of course is :—

यज्जाग्रतो दूरमुदैति दैवं तदुसुप्तस्य तथैवैति ।

दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु । यजु०

'Of auspicious resolve be my mind which, while I awake, travels far, and while I sleep, goes about in the same manner—the far-going one, the one light of all lights.'

JUVENILE SEXUAL LIFE.

Reviewing Judge Ben B. Lindsey's book 'The Revolt of Modern Youth' Mr. R. Ramaswamy writes in *Current Thought* :—

Judge Lindsey, the chief author of the book under review is specially fitted for the task before him by his intimate personal contact with the young men and women of America during his 25 years' life as Judge of the Juvenile court of Denver. In that capacity he has acquired such a thorough grasp of youth psychology, the inner springs of juvenile thought and action that his observations on questions concerning the conduct of youth carry a unique weight and importance. The Judge does not mince his words in exposing the ugliest sores

of American social life. Courageously facing all misrepresentation of his objects in uttering the whole truth, he gives the reader a realistic and truthful picture of the looseness of sexual life and relationships, particularly among the younger generation of Amecica. The revelations in the volume are highly shocking to all advocates and lovers of the life of Brahmacharya in educational institutions and should serve as an impressive warning to those of us in the East who would blindly follow the West in its old, exploded socio-educational systems and ideals.

A few facts and figures furnished in the book may help to give the reader an idea of the grave situation that threatens American youth. Speaking about Denver—which is not an abnormally immoral place, but represents the average American society—Judge Lindsey informs us that of the young men and women who go to parties and dances and ride together in automobiles, more than 90 per cent indulge in hugging, kissing and other such small liberties with each other's persons. At least 50 per cent of these yonths, we are told again, do not confine themselves to these minor liberties, but go further and indulge in other sexual improprieties which are dangerous to the health of the youths. Yet another point to be noted is that I5 to 50 per cent of those who begin with hugging and kissing eventually "go the limit." This does not, the author adds, mean in most cases either promiscuity or frequency, but it happens. This is a most conservative estimate of the facts. For Judge Lindsey says that he has at hand figures which indicate with certainty that for every case of sex-delinquency discovered, a very large number completely escape detection. Speaking of boys and girls separately, the Judge states that 50 per cent of high-school boys have sex experience by the time they finish the school. As for girls, we are told, that one high school girl in every ten have their feet set on more or less perilous paths and are in need of guidance and counsel. These figures include only the ages 14, 15, 16 and 17 and not the higher ages where the delinquency is greater.

These exposures coming from the pen of one who should surely be an authority on the subject, should be an eye-opener to those Indians who would be whole-hoggers in the introduction of Western ways in the East. The mad rush after the Occident has already begun to cause alarm in thinking circles.

WOMAN IN DRAMA.

Mr. Kanakalakshmana of the Mysore Educational Service contributes a thoughtful article on this subject to *the Hindu*, in the course of which he observes :—

As in other spheres of life the woman feels here as well that the national ideals of arts especially in Dramas have been much depreciated and that without the life-breath of good art the life of the nation will be stifled into death. As life must consist of men and women, Drama must have both, since Drama is representation of true life with all its romances and pleasures and tragedies even. Men with shaved faces in a saree are a mockery and an insult to art and womanhood itself. Moreover it is highly unnatural for a man to act the woman. Even for the best man-heroine, it would be impossible to feel like a woman and more so to represent her on the stage. Such a state is bad art badly represented. When the Bhava (feeling) is false the emotion and expression must necessarily be an utter failure. Real art therefore makes it essential for a woman to appear on the stage and show what a woman's nature is capable of doing in the field of art; perfect representation of a perfect art needs woman. It is not healthy for a man to act the woman on the stage, since it effiminates him by developing unnatural feelings and sentiments which may result in what is called "sex inversions." India needs to-day men and women with highly developed individuality, noble culture and gigantic strength. Considering the well-being of the nation it is not justifiable for our Society to permit the degeneration of man.

Reform of Drama.

Of the present condition of Drama he says :—

Its purity and its dignity are entirely lost. The stage instead of being a shrine of God where His glories are worshipped and extolled has become a place of vulgar sensuality. The basis on which it stands is commercialism which has to cater to the low tastes of the public and rouse the brutal part of human nature. A tragedy does not so much purify the emotions as it rouses the shouts of the multitudes at the sight of a badly painted face with vulgar movements and jokes. The low sentiments expressed in the majority of the dramas by an uncultured and unrefined set of people who have made drama the profession have dragged the dignity and prestige of the drama into the mire. The majority of the people are apt to understand that all drama is bad and immoral. Enough of sincere effort is not made to lift up drama from the degraded depths it has fallen into. People think low of drama in toto although the desire to see it is deep-rooted in the hearts of all. The duty of men and women who are lovers of drama is to enter the field boldly with a determination of purifying and ennobling it. Women cannot have courage enough to step on the stage when drama is held in such bad repute.

An Academy of Art.

The following is a practical scheme for the reformation of Drama :—

Intelligent criticism of the stage and drama is highly necessary for the growth of drama and the purification of the stage. The stage should prohibit vulgar and sensuous plays; for they are dangerous to the well-being of the State since they weaken the minds of the people and degenerate the taste of the audience. At the same time the State will do well to maintain its own theatre with men and women of high culture and character. Dramas dealing with the problems of the day must be staged periodically by this band of comrades to educate the public mind and rouse in it the emotions necessary,

to work out the fit ideals of the times. The best intellects of the place must form into an academy of art where the best productions of drama and dramatists are honoured and encouraged. If this academy undertakes as its chief work to print a few honest and intelligent criticisms of any play produced in the theatre and to throw suggestions for the improvement of the drama, there is no doubt we shall near to our ideal. A higher moral standard must recognise in the stage a fit medium of expression and in woman a fit candidate also. There are difficulties no doubt but they should be removed.

LOVE, NOT WORSHIP, OF VASUDEVA.

Umeshachandra Bhattacharya considered the hypothesis of the mention of Vasudeva-worship in Panini in the *Indian Historical Quarterly* for September 1925. In the March issue of the same journal there appeared a note against his conclusions, to which the original writer replies in the June number. The contention of Mr. Bhatracharya remains unshaken.

The *sutra* iv. 3. 98 of Panini has long been regarded as an evidence of the antiquity of Vasudeva worship. Says Sir R. G. Bhandarkar in his *Vaisnavism*: "In his comment on Panini iv. 3. 98., Patanjali distinctly states that the Vasudeva, contained in the *sutra*, is the name of the worshipful, i. e. of one who is pre-eminently worshipful (i. e. God.) The worship of Vasudeva must be regarded to be as old as Panini."

The theory of an ancient worship of Arjuna, however, becomes more plausible when we come to Panini iv. 3. 98. And the contention seems quite reasonable that if we can infer Vasudeva worship from this rule (iv. 3. 98.) of Panini, we can, and ought to, infer Arjuna-worship also from it. So far Mr. Ramaprasad Chanda is perfectly right. Not only this, but according to the same logic, it seems that one might even go farther and suggest the existence of the worship of other personages as well, such as, Nakula, etc.

The position is this : Rule no. 98 (iv. 3. 98) must be read with rule no. 95 (viz., '*bhaktih.*') Now, rule 95 (iv. 3. 95) is a leading rule which applies not only to rule no. 98, but also to several others. In fact, it is the key-note of the group of rules from 95 to 100, inclusive. *Bhaktih* (iv. 3. 95) is the meaning in which the suffixes mentioned in the section, along with others, may be used. The suffixes *vun* and *vun*, are only two out of several other suffixes which may be used for the purpose ; and Vasudeva and Arjuna (rule 98) are only two out of several other words to which some one or other of those suffixes may be applied to convey the same meaning viz. ('*sa asya*) *bhaktih* (95.)

Hence, if the derivative Vasudevaka (according to iv. 3. 98) is taken to mean 'worshipper of Vasudeva,' then, for the very same reason, Arjunaka, another derivative under the same rule, must also be taken to mean 'worshipper of Arjuna.' But unfortunately, we cannot stop here. The same is the meaning in which the sufflxes according to rules 96, 97, 99 and 100, also are employed.

Now, if *bhaktih* (95) is understood to mean 'worship,' then rule iv. 3. 96 speaks of worshippers of cakes (*apupika*) and of preparations of milk (*payasika.*) Rule 97 gives us worshippers of Maharaja (Indra.?) Rule 99 is a very generous rule and implies the existence of worshippers of all ksatriya-and gotra-names ; for instance, there were the worshippers of Nakula (Nakulaka.) Rule 100 is still more generous and proves the existence of the worshippers of lands as well as of ksatriyas such as the worshipers of the land and also the ksatriyas of Anga, etc. Now there is nothing to show that *bhakti* as applied to rule 98 is different from what it means in rule 96, or 99, or 100. So, if we speak of worshipper of Vasudeva or Arjuna under rule 98, we ought to be prepared to think of other worshippers of other objects, too, under the other rules. But is this possible ? If, however, we are not prepared to infer the existence of these other worshippers, are we justified in inferring Arjuna-worship, or even Vasudeva-worship from rule 98 ?

The inference about Vasudeva-worship is based on two important assumptions, viz. : (i) That the word Vasudeva in rule 98 has been understood by Patanjali to mean a god other than the ksatriya (Krsna) of that name ; and (ii) that the word *bhakti* in the leading rule 95 means ' religious adoration.'

Now, taking the first assumption first, we should bear in mind that to Panini, Vasudeva of the Vrsni family was known ; so was Arjuna ; and hence on the face of it, there is nothing to imply that in rule 98, he was *not* thinking of Vasudeva, the ksatriya. But there is one difficulty. The form ' vasudeva ' could be obtained as a ksatriya name by another rule from the stem *vasudeva*, and then by rule iv, 3. 99 the form *vasudevaka* could be derived with exactly the same meaning and pronunciation. The case of Arjuna is different ; it could not be included within the scope of rule 99 ; for, in that case the form would have been ' arjunaka,' with a long *a*. So, for the forms ' Arjunka,' rule 98 is necessary. But why does Vasudeva find a place there ?

If Patanjali had simply said, in answer to this question, that it is a pardonable redundancy, all our speculation about Vasudeva-worship in Panini would have been impossible. But instead, he attempts to be scientific and suggests two alternative solutions. In the first place, he suggests that by taking the word ' Vasudeva ' along with ' Arjuna ' in rule 98, Panini wanted to indicate, though still at the risk of redundancy, that in a compound of these two words, Vasudeva, though it contains more vowels, should still precede ' Arjuna ' (*Vasudeva-sabdasya purva-nipatam vaksyamiti.*) As an alternative solution of the difficulty Patanjali says that we might also keep the word Vasudeva out of the category of ksatriya names, and understand it as a (proper) name of the Lord. It is this statement which is at the base of all our speculation about Vasudeva-worship in Panini. This passage has been understood to refer to a God other than the ksatriya of that name. Hence the existence of a god of that name has been inferred. But was Patanjali really thinking of a

god of this name ? Our contention is that his language does not warrant any such interpretation.

(i) The word *athava* in the *Mahabhasya* is significant. He first speaks of the precedence of 'Vasudeva' in a compound with 'Arjuna.' There he was apparently thinking of the close associates of the *Mahabharata*, viz. Vasudeva and Arjuna. This explanation does not appear satisfactory even to himself ; so, he thinks out an alternative explanation, but surely not a different meaning of the word.

(ii) "Or" he says, "it is perhaps not a ksatriya name." Now, how can it be a ksatriya name by being derived from the word 'Vasudeva' ? As so derived, it would apply to all descendants of Vasudeva, and rule 99 would be applicable ; and so the word would be redundant in rule 98. But if the word 'Vasudeva,' however derived, be taken as exclusively applied to Krsna,—as indeed, it usually is,—then it would be a proper name and would require special mention in some rule. This is what Patanjali means, when he says : *samjna esa tatra bhagavatah*. That a word can forego its etymological meaning and acpuire a new significance is not an unknown phenomenon. However, it is a plausible solution of the difficulty about the presence of the word 'Vasudeva' in rule 98.

(iii) The expression *tatra bhagavatah* is only an idiomatic way of referring to persons entitled to respect. It does not necessarily suggest reference to any deity.

So, it is not at all clear that Patanjali was thinking of any sect of worshippers whose god was called Vasudeva. If, that were so, he would not have hazarded it only as an alternative hypothesis. He was evidently thinking of the person who was so closely associated with Arjuna. If he was not thinking of the ksatriya Vasudeva, how could he at all entertain the possibility of the form *vasudevaka* being derived under rule 99 ?

The name Vasudeva, though a derivative name and though, as such, applicable to others of the same clan, had already begun to be applied to Krsna in exclusion of all others and

was thus acquiring the nature of a proper name. That is all that can be inferred from Patanjali's statement *athava naisa ksatriyakhya ; samjna esa tatra bhagavatah.* More than this, Patanjali does not appear to have said.

With regard to the second assumption in this connection, viz. that *bhakti* in rule 95 means 'religious adoration,' we may point out that in the group of rules from 95 to 100, the derivatives contemplated are mostly from names other than those of gods. Except the doubtful case of rule 97, and the supposed case of Vasudeva in rule 98, no other god's name is consideredunder these rules. The sect-names of the worshippers of other well-known gods, such as Siva or Visnu, are not really derived under these rules (iv. 3. 95-100.) These are derived under iv. 2. 24 (*sa asya devata.*) The name indicating the gods worshipped by any one are the true index of a man's religious adoration. Rule iv. 2. 24 and rule iv. 3. 95 cannot possibly mean the same thing ; for, in that case, Panini would be guilty of an unpardonable redundancy from which Patanjali is labouring so hard to save him. Now, if rule iv, 2. 24 obtains derivatives to indicate the god worshipped, and if the derivatives under rule iv. 3. 96-100 also meant the worshippers of particular objects, then surely, the interposition of rule iv. 3. 95 (*bhaktih*) giving the meaning in which these latter derivatives are to be obtained, was clearly unnecessary. Instead of giving this new rule about the meaning, rules 96-100 might easily be grouped under rule iv. 2. 24. But this has not been done. We have, therefore, to distinguish the meaning given in iv. 3. 95 from that given in iv. 2. 24; and if religious adoration is to be the meaning anywhere, surely it must be where the names are indisputably the names of gods, i. e., rule iv. 2. 24.

Again, rules iv. 3. 95-100 belong to the miscellaneous section headed by aphorism iv. 2. 92 (*sese.*) This rule implies that the principal meanings have been considered before ; and the stems and the suffixes cousidered hereafter constitute a miscellany. Can religious worship be considered so unimportant as not to find a place by the side of other important meanings ? Sect-names were very commonly used; e. g.

Saiva, etc. They were not a grammatical rarity, to be explained along with obsolete or rarely used terms. Yet while rule iv. 2. 24. (*sa asya devata*) is given an important place, rule iv. 3. 95 (*bhaktih*) is relegated to a rather less important place. These considerations seem to prove that '*bhakti*' in rule iv. 3. 95 does not imply religious adoration.

By the way, do we really find many uses of the terms like Vasudevaka, derived under rules iv. 3. 96-100 ? If they were sect-names, indicating religious worship, would not their use have been more frequent ? A grammarian has to account for rare and obsolete words also ; the fact that a word is noticed by a grammarian does not prove that it is much used. A religious designation is, however, likely to be frequently used.

It appears, therefore, that, *bhakti* in rule iv. 3. 95 has been misunderstood. *Bhakti* has been explained by Narada and Sandilya (*Bhakti-sutras*) to mean a feeling akin to fondness (*anurakti.*) Is not fondness a possible meaning in the rules we are considering ?

Whatever that may be, unless we are prepared to admit to the existence, at some time or other, at some place or other of worshippers of lands, men, and even cakes, we cannot take *bhakti* in iv. 3. 95 to mean religious adoration.

Now, if Patanjali in his comment on iv. 3. 98 was not thinking of a *god* Vasudeva, and if *bhakti* in iv. 3. 95 does not mean religious adoration, then, what other evidence have we in Panini about Vasudeva-worship ?

THE GITA DAY.

MOKSHDA EKADASI OR GITA DAY (26-11-25.)

(By S. P. Kulyar).

I am really glad that the Hindu Maha Sabha has initiated this comemoration day—the day when the message of the Gita was given to us. It is a duty which unfortunately we had forgotten, and we cannot be too grateful to the Sabha for reminding us and impelling us to pay back

a debt which has long become overdue. But I welcome it for another and a more important reason. Keeping aside gratitude for a moment has it not become almost a question of life and death for us to re-learn the lesson of 'Gita ,and to translate it into action—to bring it into our daily life—in fact to live it as the great Teacher really intended it to be lived. For what do we see round us today ? One word will suffice to paint the picture we see : Confusion. We are all groping in darkness. Not only the Hindus but all the world. But the Hindus most pitiably of all. The Hindus are not only in darkness, they are in immanent danger. Danger not from outside but from within. They are in a sad plight. They are on their death-bed though they know it not. Outside help neither we see any where nor would it be of any avail, for the poison has gone deep and can only be thrown out by the body's own efforts—if the body is capable of making them.

The Gita preaches Unity—one Universal Life pervading everywhere—high or low—but all equal in dignity—all one and the same in essence—only different and diverse in manifestation to make the world beautiful—in order to give all an opportunity to play their part well. What do you think the world were like if there pervaded a sameness all over it ? If all were rich or all poor, or all of the same feature—all men and all animals resembling one another. Do we not call it a dead uniformity, an oppressive monotony ? Just consider one thing. All the brute creation think one way. But each man, thinks for himself and thinks differently. What a world of difference has that one thing made. Look to the life of the lion or the horse and the life of man! That one thing—that magic diversity has created the grand thought world in which man Truly lives. This material world is for the brute. We have our being in the thought world.

But the meaning of diversity is not pride or hatred or contempt. Untouchable pariahs ! How is that ? We touch a horse, a dog, even swine and filth but we must not touch a

human being! Is this the teaching of the Gita? Do we honour the teachings of the Gita thus? It is time we should return—we should retrace our erring steps—we have travelled far on a wrong path—we are almost on the brink of a precipice—some steps more in that fatoful direction and we shall be nowhere. But the pity is that we all see the necessity of retracing but have not the courage to turn back Is turning back even from a wrong path a matter for shame? I have spoken of courage. Individuals may lack courage but communities have no reason to be lacking in courage. And the time has come when communities and not individuals only should wake up and see where they are and where they should be. Today the Hindu community stands sadly in need of adopting the great motto of the French People—Equality, Faratornity and Liberty. But oh how cramping and killing is the narrowness of the present day Hinduism! It is however an opportunity for one great effort.—Will the Hindu community make it or go lower down still?

The grand lesson that the Gita teaches might be summed up in three words:—Do your Duty. Mark every word of that short sentence. It is imperative—Do Exert and do not sit idle—letting things drift where they will. Nay you must always and everywhere exert yourself and in the right direction. Life is action—activity—perpetual motion. There should be no stagnation in it—indeed there cannot be. Only if you do not exert to go forward you shall go backwards. Has it not really been so with the Hindus? We imagine—we falsely imagine—that we are true to our Dharma but we are not, we have gone far away from it.

Then the word 'Your' is no less important. It is your work that shall have a value for you and not others. Take it cheerfully for however high or low it has the same importance as any other—it is as necessary in its place to complete the whole as any other part. Which part of your body do you think you can tear away and cast aside as low and degrading and not injure your very spirit and mar all your beauty? It would be certainly no insult to our intelligence to think that

we are all—the high and the low—the saint and the sinner—we are all equal in the eyes of the Great Maker.

And last comes Duty. It is due from us—a debt which we should gratefully and cheerfully pay. We are so prone to think we owe nothing—we are free from debt—because no bond has been demanded and no bond have we given. But is not our very life a debt given to us by our progenitors? Do we owe no debt to those who have and who are daily and hourly ministering to our wants? Is the payment of a few rupees to the physician who saves our lives or the schoolmaster who lifts us out of the plane of the brute to the plane of humanity enough to satisfy our conscience that we have done our duty? Is it enough that we should throw a bundle of hay to the cow who gives us milk or horse who gives us service? Should we not pay and be grateful too to the peasant who toils the year round to give us food and clothing while our own hands and arms lie idle and inactive? But above all we should pay back in SERVICE. To serve Humanity is to worship God. Service is the only ladder by which we can rise up to the Throne of God. I say *only* because that is the verdict of the noblest men that the world has yet produced.

One word more. As unity is no respector of persons—all are equal in its eyes—so too is duty. It also is no respector. It has no respect either for Himsa or Ahimsa—Excepting the Great One there is no other thing in the universe that we can call absolute. Ahimsa we can not follow always and everywhere—nor Himsa either. Just now we are hearing too much of Ahinsa. I had almost said having—but that is only an illusion—we are not having it as we thoughtlessly fancy. It is not Ahimsa we are preaching; it is, if there is anything—only cowardice. If there has been any practical example of Ahimsa it has been given by the brave Sikhs—shall I call them our brethren? But I am afraid we have hardly any right to claim this kinship—cowards that we are. Cowards! Strange. With the teaching of the Gita and with so many other teachings and examples, the Hindus should be cowards and helpless!!

But the thing that matters is not teaching or learning but *living*. If we live like brutes it is no good to think like a philosopher. Philosophy is cheap in India, but life—real, earnest, with its full meaning understood—that is very rare. It is rare in other countries too but considering the vogue of philosophy in India—where every man is ready to argue that he is a live spark from God Himself—one can only conclude that knowledge is one thing—and a very small thing—and life (discipline and sacrifice) quite another and in truth the only real thing that we should value. India is a living illustration of this truism. We claim our Philosophy to be the highest in the world and what are we—the upholders of philosophy—but a nation of slaves—the only nation on the face of the earth (and in numbers making a total of 350 millions !) that can be called a nation of philosopher slaves. Let us pay attention to our lives then. Barren philosophy will not do. Philosophy must be made living.—the ideal must be made practical—so far as we can make it so—so far, at any rate, as the earth elsewhere has succeeded in making it. Let Hinduism reorganise the Unity of Life by looking upon all men as equal—all life as sacred—none as degraded—as untouchable—as above or below human dealing or connection. And let individualism which is so predominant among us disappear. Life is one. Do we not see that the sin of the father is visited upon the son—a suffering father passing on his gout or scrofula to his innocent progeny ?—a tyrant imposing his cruel will upon millions of his fellow beings ?—a militarist clique thrusting a war and causing untold misery to the whole world? Though physically we are all separate yet in spirit we are all one. The Real is One. As we sow so shall we reap, is no doubt true but it is true of man collectively as well as individually. It is possible one may sow and thousands may reap. It is therefore wrong and harmful to centre all your thoughts and attentions upon your own activities. The lives and activities of others demand as much of your attention as your own. It will certainly increase our happiness if we begin to live for others as we do for ourselves. In fact a life lived in the service of others—in

the service of those who are in pain, in need, in distress, in ignorance—is the truest, the noblest life that a man can live for himself. Thus alone can we honour the great truth of unity of life that is taught in the Gita. But I was talking of Duty and Ahimsa.

Like the theory of Karma, we are almost making too much of the principle of *Ahimsa*. We are almost making a fad of it—turning a reality into an unreality—a pretence—a sham and show. We should transfer our attention from Ahimsa to Duty—to service. If Duty or Service demanded *Himsa* we should not hesitate to offer it. Painful it would certainly be but we should find support and courage in the purity of the motive and the imperative nature of the necessity. If malaria is devastating Bengal .I can not think of the lives of the mosquitos. If plague threatens I cannot spare the lives of the rats. If snakes infest my house I am sorry I cannot befriend them. If a robber or a scoundrel chooses to invade my home I can have no patience with him. If the hordes of Central Asia once again come upon us with fire and sword I should be the first to ask my countrymen to meet them with their own weapons and give them a reception warmer than any we gave them before. I am quite willing to live a peaceful, contented life but it must not be unmanly, mean, base, grovelling. I must be able to stand up—cost what it may—when Right and Honour require that I should stand up and shed my blood or the blood of him who forces it upon me. This I consider to be the duty—of all of us. We can not turn from it except for shame. But are we living up to this idea? By no means. The fault is not mine or yours. No one individual and no one class can be held responsible in such cases. But that does not mean that we should put up with this state of things. It is our duty to strive to remove our disabilities and difficulties. It should be our aim to make our lives as perfect as we can. How are we to do it? There is only one course open to us. Either we must decide upon a course ourselves or we should follow the lead of some one whom we consider wiser than ourselves. But in either case it

would be profitable to ask:the questions—will it be adding to the service of Humanity ? Will it be an example for good to my fellow-men ? —Will it be an acceptable offering to God? If you can answer these questions in the affirmative you may rest assured, you are on the right path—and with this acid test before you you can face the many problems that are surrounding you with equanimity and courage. And remember that unless you solve these problems, these difficulties, your destiny and your country's destiny is in immanent peril. The grand message was delivered at a moment of peril, and it saved the situation. We are in no less a peril today. It can save us too if we but hear it and follow it. The Great God who gave us the message of the Gita is still among us. We are in His lap. We are in Him. If we only strive to remember Him, to think of Him, to see Him in all the manifestations of Life that we see around us. Try to think a little who it is that is working in each particle of matter and in the whole mass too, who it is that works in the individual and quells the nations, who it is that keeps the sun and the moon whirling in empty space ? No, the astronomers tell us it is so full of suns and moons that they have not been able to number them, there are so many millions of them ! Indeed our puny intellect begins to fail us when we attempt to fall in the great mystery—Enough. Let us pray to Him on this auspicious day and occasion to give us Light and Strength and Purity—a manly heart—a resolute will—a discriminating mind—so that we may be able to live such a life that when we close it we may leave a happier and better place than we found it.

EDITORIAL REFLECTIONS.

THE PROTEST OF THE ARYA SAMAJ

The 25th of July 1926 was appointed to be the protest day in India against the restrictions placed by the Government officials in various parts of the country on the Nagarkirtan processions which form part of the

anniversaries of Arya Samajes. Reports so far received testify to the general prevalence of discontent in the Hindu community against the pro-Mahomedan policy of the Government. The 'make-weight' diagnosis of the situation made by Lord Olivier is on the whole believed to be true. The meetings arranged were mainly joint assemblages of Hindus of all shades of religious belief. Jains, Sanatanists of all creeds, Sikhs, etc., all willingly participated in the constitutional demonstration of deepseated resentment and indignation. The conveners belonged to all these sects. The speakers were spokesmen of the various factors of Hindu society. The sentiment underlying the protest was, it appeared, widespread. Instead of confining itself to the *nagarkirtans* of Arya Samajes, the protest covered a wider area, *viz.* the common grievances of Hindus against the tyrannous attitude of Mohammedans and the indirect encouragement if not direct incitement, which the onlooker policy so far followed by the government has proved to it. In the matter of Arya Samaj anniversaries in parts of U. P. and the Punjab and mosque-music announcement in Bengal the government has evidently laid down arms beforer the *goonda* element in the Islamic community. What is this if not abdication in favour of rowdyism? No less an authority than the Privy Council has in a recent judgment declared that the use of public roads for legitimate religious purposes is an inalienable right of religious bodies and persons. It is only on occasions of emergency that this right can within a prescribed area and for a fixed length of time be curtailed. The announcement of the Bengal government that music can never be played in the vicinity of certain mosques at the time of prayer is thus on the face of it *ultra vires*. Even if in the days of Islam-ridden rule of middle ages restrictions may have been placed in certain

localities on certain non-Islamic performances, the religiously neutral government of today should see that the long-lost right of the aggreived community is now restored. The wrong done by mediæval fanaticism should on no account be perpetuated. The addition of new fetters which the machinery of the government is now-a-days forging makes all its claims of religious neutrality futile. In the self-governing India of the future all such absurd conventions of self-aggrandising faiths have to go.

Ostensibly the government means to maintain peace. In order not to let Muhammedan feeling run high it stops such activities of non-Moslems as are an eyesore to Muhammedans. Are non-Moslems then to live at the mercy of Moslems? Will they be required first to acquire the sanction of Musilm divines for their religious demonstrations and public ceremonies; for fear these rituals otherwise quite harmless may in the absence of such a sanction be laid under a ban by an ostensibly pro-Moslem government? The intrinsic innocence of the performance then does not count for much.

By no criterian of civic jurisprudence can the *nagarkirtan* processions of the Arya Samaj be laid under an interdict. Parties of singers playing on musical instruments and singing the praises of God, Rishis, and Arya martyrs and promulgating the teachings of the Vedas cannot be a nuisance except in the eyes of people overfed with profuse doses of sectarian superciliousness. Men with experience of decades of Arya Samaj *prachar* remember instances where Mohammedans themselves requested Arya Samajists to stay their processions to let them profit by the teachings of the musician preachers. The managers of a mosque once offered to the conducters of one of these processions the wall of their mosque for pitching into it nails on which the notice to stop the singing parties was

to hang. The persistent objections which Moslems in certain localities are said to raise against the innocuous demonstration now cannot in the light of such traditions but be regarded as the result of machinations of a third party. Whatever the origin of these objections be, they cannot make the Arya Samajist desist from pressing his mission by dint of a constitutional right of his.

What comparison can there be for instance between the peace-promoting *prachar* of the Arya Samaj at Mussourie and the cow-procession of the Moslems on the occasion of the Id by the *Pahari Dhiraj* route in Delhi? While in the former case the very minions of government who have made an unstinted confession of the peace-loving habits of Arya Samajists have ordered a stoppage of the procession, in the latter instance the procession to all intents and purposes offensive to all humane eyes has been led under government protection. The armed police and armoured cars were in fact more imposing than the cows and the Moslem processionists. The natural conclusion that the government whose first business it should be to safeguard the rights of peace-lovers has in these localities ceased properly to function is not baseless. Do you not by taking the side of rowdyism declare the very love of peace, which you seek to promote, a civic crime? Do you not thus indirectly drive all sections of the population into the arms of lawlessness and anarchy? Every community must stick to its rights. If the hands of the government are not strong enough to guard them, it will exert its own force, whether constitutionally or not will depend upon the exigencies of the occasion. Arya Samajes do well in characterising the misguided action of the government as unstatesmanlike, for if the government persists in its present attitude the day is not far when the whole country will be in the throes of an anarchy.

The Arya Samaj has in the meanwhile determined to wage a constitutional struggle. It has the support of the whole community at its back. Through their leaders who spoke in the protest meetings, all sections of Hindus have assured the All India Aryan League that they will grudge no sacrifice which future developments, and among them the indifference of the government, may force the League to call for. The recent occurrences in Behar and Bengal are sufficient reason for the government to pull the ears of its imprudent officers who are today engaged, unwittingly perchance, in the blind game of lashing law-abiding sections of the populace into fury.

BIRTH CONTROL.

In this age of indulgence and dalliance, self- control is at a discount and marriage is fast becoming legalised prostitution. Woman is never more divine than when she is a real or expectant mother or when she is engaged in motherly offices except when she is conserving all the powers of the mind and the body for some creative work and she leads the life of a brahmacharini. Artificial methods of preventing conception are a mocking challenge to God and His designs and wreck all femininity in a woman.

Femininity is woman's charm and dewomanised woman does not become a man, nor does she merely cease to be a woman, she is converted into a monstrosity repulsive in looks, weak in body and mind and devoid of all spiritual force and radiance which make a goddess of her. It is interesting in this connection to read the opinion of Dr. Lucas expressed in a letter to the Cambridge Women's Welfare Association. We are indebted for this quotation to the "*Indian Social Reformer*" which reproduces it from the *Cambridge Daily News.*

I believe I am indebted to you for the invitation to the Cambridge Women's Welfare Association meeting on Saturday May 8th, 1926. Therefore a reply and acknowledgment is due. I am interested in and have done some work for women's welfare, well the speech of Lord Dawson of Penn, etc. etc., is the damnation of it !!! As a doctor and student of Nature you know perfectly well that reproduction of the species is the foundation and bedrock of animal life, and if you weaken or undermine your foundations your superstructure must inevitably fall into ruin. This you will allow is sound and undeniable argument.

I was in practice as a doctor for 40 years, and it was my lot to come in contact, with cases where birth cotrol had been exercised, and in almost all instances shattered health and happiness had ruined home, and family comradeship and bliss were destroyed. Lord Dawson of Penn exulted in the modern girls and young women who throw away all modesty and reserve and mix on equal terms with boys. These poor deluded creatures become more or less a band of hermaphrodites. I should like to introduce you to a Miss W—(the real thing physically.) I am sure you would fall in love with her. Doctor Dawson's remarks that mothers of large families were mere breeding machines were particularly offensive to me. I am number 10 ; my mother was one of the very best : the life and soul of all that was going forward and had a kind thought for everyone. Dawson of Penn's philosophy on married life, that the man and woman should determine whether their offspring should be one or two, and after that they should massacre the innocent indefinitely, is fiendish indeed. I left the meeting with a feeling of shame and disgust, that the large number of young people present who should naturally hope to become happy wives and mothers, should have their minds vitiated with such a pernicious doctrine, and even now I cannot quite shake off the disgust ; it haunts me like a bad and disagreeable smell, so that I will peg away in my garden where I can see the skylark soaring up to the heavens singing its joyous song to its mate of love

for the life that is to be. I shall be only too glad for it to be generally known what my sentiments are on the subject, which I will repeat with emphasis—that birth control is damnation to women's welfare. The statement still holds good that " The hand that rocks the cradle rules the world " Well, if you knock the bottom out of the cradle you destroy women's kingdom.

BRAHMANAS EXEMPTED FROM TAXES.

Towards the end of his article on the Principles of Hindu Taxation appearing in *the Indian Historical Quarterly* for March 1926, J. N. C. Ganguli considers the exemption of Brahmanas from taxation and notices a similar provision made by Mill in the same connection.

The question of the Brahmana's immunity from taxation, coming down from the days of the Satapatha Brahmana, deserves special attention and careful treatment, for it is a point which has been often suspected to be economically unsound and partial in principle. Soma Deva Suri in his Nitivakyamrta is not willing to make any the least allowance on any ground like Kautilya who has even the hermit's tax. But it has a value or economic importance, although it is by no means absolute. It is admitted everywhere in Hindu politics and is accepted as such, having at the same time that reservation which preserved the rule but stopped and obstructed abuse. In fact it really turns on and is conditioned by actual and proper Brahmanical functions and duties and is in this sense somewhat like the " Utilities " mentioned by Mill.

The orthodox canonical writers explain the Brahmanical privilege by the idea of exchange. The Brahmana's gift of religious merits, probably including teaching, writing, and other cultural (philosophical and scientific) activities, was supposed to take the place of taxes. So Visnu says supported by Manu—" He (the king) shall not collect revenue from Brahmanas, for they give virtue as tax unto the king."

" The srotriya's daily religious work, when properly

supported by king, gives prosperity to the state, and wealth and long life to the king himself."

"It is said that the Brahmana first made the Vedas known, the Brahmana saves (one) from misfortune. Therefore the Brahmana shall not be made to pay taxes."

But the heterodox thought of the Mahabharata qualifies the above assertion by adding that—"Those Brahmanas, who are not srotriyas (i. e. strictly pious) nor have the household fire going, should be taxed by the king and set to work without pay."

Moreover, even a later work as the Devibhagavata recommends the same drastic procedure with regard to a Brahmana who does not discharge his duties, i. e. does not do the function for which he is meant in society. As a matter of course the Brahmana has his own well mapped out social duty. Disregard of this brings him within the operation of the rule in the Devibhagavata and the Harivamsa which runs as follows:—

"The king ought to consider as Sudra that Brahmana in his kingdom who is devoid of the Vedas (i. e., Vedic knowledge) and is unlearned (not merely educated) and therefore fit to be taxed (like the other castes) and set to ploughing the land."

"But a Brahmana who has no touch with Vedic learning, should be forced to do the works of a Sudra by all righteous kings.....he is to be counted a non-Brahmana."

Even the great champion of Brahmanism, Manu, advises royal support of Brahmanas after the proper examination of their works and conduct. A comparison with Mill's statement will bring out the underlying principle:—

As to the "Utilities fixed and embodied in human beings the labour being in this case employed in conferring on human beings qualities which render them serviceable to themselves and others. To this class belongs the labour of all concerned in education, not only school-masters, tutors, and professors, but.....*moralists and clergymen as far as productive of benefit*, physicians as far as instrumental in preserving life and physical and mental efficiency, the labour of various trades,

sciences and arts.....and all labour bestowed by any person throughout life in improving knowledge or cultivating the bodily or menal faculties of themselves and others."

INDIAN PAINTING.

In the same Quarterly for June 1926 is published Ajit Ghose's 'A comparative Survey of Indian Painting.' In the course of his contribution he says :—

There can be no doubt, and the Chinese themselves are the first to acknowledge it, that China borrowed from India not only the religion of Buddha but along with it the literature and the culture of Indian Buddhism. When China looked up towards India for inspiration in her higher thought, can it be doubted that her art, too, was profoundly influenced by the mother country of her religion ? There is a device used in the Ajanta frescoes of shading to obtain relief wholly unknown to Chinese art but which appears in the wall paintings of the Golden Hall at Horyuiji in Japan. We are told in Chinese books that the principal painter of the Liang dynasty introduced this purely Indian technique into China and it was thence carried into Japan. This is perhaps not a great matter by itself but the testimony of the Chinese witnesses is of great importance. Through China this art tradition was brought to Japan. It was carried into Central Asia, Khotan, Tun-Huang, Turfan and other places either north-ward from India or through that great country which reached such a marvellous perfection in art as to outshine the best that India could give at a later age. In recent times it is becoming a fashion with western students of art to deny or under- rate the art influence of India on other Asiatic countries but we think such an attitude does India no small injustice.

And further.

Banners and wall-paintings occur in the Central Asian find-spots notably at Tun huang in which we can glimpse the art of Nepal and through her Ajanta.

The writer has a few thought-provoking suggestions

with regard to the origin of the Rajput and Mogul arts.

It is not possible to deal with this absorbing theme of the origin of Rajput art in this paper but I throw out my suggestions which I hope to work out later. It is certain that Rajput art was not a sudden outcome of the Mughal rule. A foreign civilization cannot affect the arts of a conservative people unless there is peaceful intercourse between the two. This relationship certainly did not exist between the Rajput states and the Mughals till we come well into the reign of Akbar. Authenticated specimens of wall-paintings at Bikaner, Amber and Udaipur go back to the seventeenth century and earlier examples may exist at other places.

Before proceeding to deal with the art of Rajputana and the Western Himalaya it would be proper to say a word regarding the Mughal painting. Persian painting was introduced into India by Babur and was patronised by Humayun. But it was in Akbar's reign that that phase of Indian art which we style Mughal art developed. The emperor, who was passionately fond of painting, was the most magnificent patron of arts that India, or possibly the world, has ever known His painters, the great majority of whom were Hindus, were no doubt at first considerably influenced by the great Timurid and Safavid schools, especially by the former ; but they soon developed an absolutely distinctive style from which foreign elements vanished. This was Mughal painting—the painting fostered by the Mughal emperors. It was the product of the combination of Hindu talent with Muhammedan technique.

The author likes Kangra art most. While on this topic he has:—

Love was the absorbing theme of Kangra art and the theme the artists selected *viz.*, the love of Radha and Krisna, has been the favourite theme of Indian poets from Jayadeva to Rabindranath. Here I may mention that I have been fortunate enough to secure a unique series of lovely illustrations of the Gitagovinda and an illustrated Nayika Ms. by Mahakavi Ray. The special charm of Kangra paintings lies in their

delicacy of line and grace and their use of colours of extraordinary richness and purity which European artists may well envy. There are marked characteristics in the drawing. The figures are nearly always in profile and the pictures of ladies with long fine eyelashes, unusually lengthened and beautiful languishing eyes, straight and slightly pointed noses slightly pointed chins and fine delicate faces less oval than the Mughal ladies are a type in themselves—the loveliness of which a poet alone can describe.

A MUHAMMEDAN ON THE ID.

While the announcement of Dr. Ansari that he would no more remain a member of either the Muslim League or the Khilafat Committee or for that matter any communal organization is a reassuring sign about the presence, however rare, of the national sentiment among Moslems, the following note of S. Khuda Bakhsh addressed to the Calcutta press on the occasion of the last Baqr-i-Id shows that men with a genuine religious sense, however few, are not yet *non est* in the same community:—

Baqr-Id ! What a carnival of blood ! What a revelry of sacrificial rites ! Surely, surely, the Great God—the loving and merciful God—cares not now, if He ever did in ages past, for those streams of blood, or the inexpressible sufferings of those groaning victims ! Atonement ! No longer need we atone for our sins by sacrifices ; for God and man alike have changed with the changing wheels of time. No atonement, in sooth, can be of any worth which involves pain or suffering to the least of sentient beings. The only real atonement is one that takes place in *one's own heart*—a change *in our attitude towards life.* The religion of the future will discard crude and cruel methods of atonement. It will look back with pitying contempt upon the days when sacrifice was always the sacrifice of something, of some one, *other than one's self* ! It will inculcate atonement by repentance of the heart and mind; for does not true

repentance cleanse the body, purify the mind and carry the penitent nearer and nearer to that supreme goal to which humanity is painfully but surely moving—the spiritual perfection of man ?

EUROPEAN DRESS CRITICISED.

The following observations on European style of dress appearing in *Public Opinion* may interest our readers, especially those who are enamoured of this so-called up-to-date fashion of clothing :—

"To-day we retain in our dress all the worst points of the worst period of early Victorianism. We have indeed fairly banished the tall hat, but from the neck down we are expensive, insanitary, and ugly.

"A man's coat is so cut as to weigh heavily upon the spine at the base of the neck with the collar stud pressing firmly on the backbone. An attitude with the head poked forward is the result in most elderly men.

"The neck is encircled by a tight band, often of stiffly-starched linen. This is patently absurd and unnecessary. The soft collar is a boon, yet even that is much too tight. Women who leave their necks free, do not catch more colds than men.

"It is indeed true that men are constitutionally a little more delicate than women, but that is no reason for this swaddling of the neck. Sailors are probably more healthy than business men, yet they expose their necks. This appears to be an urgent reform.

"The coat and waistcoat have a curious history. In Caroline times they descended to the knees, forming a kind of stiff kilt and effectually preventing the wearer from sitting in an ordinary chair. Then they ascended in front until in the days of Napoleon they resembled a chest-protector surmounting a large egg. To-day they have descended to the hips, leaving exposed just that vital region about the waist where so many of our ills originate.

"The modern waistcoat leaves the waist unprotected. The modern jacket is a pocket-and-dust receptacle. Man has far too many pockets attached to every part of his person, into most of which he dare not put anything for fear of spoiling the suit. Even if he uses them, they are so numerous that objects, such as letters, for the post may be lost in them for weeks.

"When a man buttons his jacket, he can with difficulty raise his arms above the shoulder. If he wants to do any work he has to take off his coat. It binds the shoulders, and many a man has been drowned by his coat.

"Trousers are generally acknowledged to be illogical garments. We cannot very well walk without bending the knees, so we not only wear garments with no-knee-joint, but even insist on a careful crease in just such a position as to make knee-bending as difficult as possible.

"Our clothing should recognise that the human body has joints and bends them. Our present clothes are admirably adapted to be worn by dummy figures: they look at their best in the tailor's window. They hinder us in sitting down and in standing up to a far greater degree than we realise.

"They should leave as much skin exposed as possible, according to the climate. Doctors tell us that we cover ourselves up far too much and that direct light is good for the skin. This is the particular virtue of the sailor's collar, of shorts, and of kilts.

"It has been noticed that the changes in man's dress have always come from below in society upward. Our dress coat does not come to us from the courts of kings, but from the riding-coat of the English farmer in the eighteenth century.

"Our trousers come from the French peasant: our soft collars originated in Whitechapel: the jacket is a garment of the common people: knickerbockers were originally worn by the lowland Scottish peasant. We adopt our fashions in dress from the proletariat."

VEDANT AND WESTERN THOUGHT.

We have highly enjoyed some of the sentiments expressed in Madeline Ruth Harding's article entitled 'Vedant and Western Thought' which appeared in the Vedic Magazine for July 1926. Our readers are aware that in the West there is a movement to acknowledge Jesus the Christ as 'the Great Wayshower,' which is 'rapidly' dislodging from their high pedestal of popularity 'churches where Jesus the Christ is worshipped.' This is just in line with the mission of the Arya Samaj. One, however, finds it difficult to reconcile these statements with assertions made a few paragraphs further. The learned writer declares 'that man is Spirit, therefore, perfect; that he has no mind separate from God, but reflects spiritually all that belongs to his Maker, that sin, therefore, is ignorance of God. That matter has no reality, that it is illusion, because the opposite of God who is Omnipresent, that it is what mortal mind holds only in belief.' In western psychology mind is the sentient being, not the instrument of sense as its Sanskrit equivalent is in Indian philosophy. The statement, therefore, that man has 'no mind except God' would simply mean that man is God. Surely Harding cannot have intended God to be as man's instrument of sense. The identity of God and man is further in consonance with the teachings of neo-Vedanta which she emphasises as the true doctrine. If thus man is God, what is the meaniug of the phrase 'his Maker'? The relation of 'Maker' and 'made' could subsist between two essentially distinct entities. If even the common man is God why was not Christ the Wayshower? What is there then to debar 'the Great Way-shower' from being 'worshipped?' If matter is illusion, whom—man or God—does illusion which

is a phase of psychic weakness and imperfection affect? When God is absolute, why should He know an opposite? For the existence of an opposite is a limitation. Even if illusary, the latter should disturb the clear vision of one who is admitted to be in his essence absolute, Infinite mind. Now if man's mind is, as the philosophical author of the article has said, nothing separate from God, then to whom does 'mortal mind' which 'holds' unreal matter 'in belief' belong? These are some of ths questions which suggest themselves to a reader of Harding's writing. We should not forget that while writing these lines, the learned lady is citing the belief of a 'newer school.' But the citation is not without her approval of the tenets. Were these not stated to be the doctrines of a school of religious thought, we could have treated them as the out-pourings of a deeply devotional heart, which did not weigh the philosophical significance of the expression in which it was clothing its high.strung spiritual feeling. Compatible with the recognition of Jesus the Christ as simply the Great Wayshower to whom worship is not due, is the position of the Arya Samaj which treats God, souls and matter as three distinct categories of eternal entities.

THE BAN ON PT. MALAVIYA.

We wonder to notice how the magic tongue of Malviya is capable of wonders of two mutually opposite characters. While at Patna he satisfied his declared antagonists and won by dint of his conciliatory speech high applause from a large Mohammedan audience, at Calcutta his utterances are considered to be dangerous to the maintenance of peace between Hindus and Mohammedans. Not even his vilest foes have up to this time attributed to him what the Presidency Magistrate at

Calcutta has imputed to his 'silvery' tongue - viz., the gift of inflammatory speech. We should congratulate Pt. Malaviya on the discovery of this new accomplishment in him. His conduct in response to the ban laid on him is perfectly worthy of his high position as 'one of the oldest, most respected, and best known' leaders of political India. We wish some at least of the Mohammedan leaders had found the courage to recognise in the order of prohibition insult not to the Hindus only but to the Indian Nation at large The Mohammedan signatories to Pt. Nehru's Nationalist Union manifesto have an opportunity to justify the coming into being of their separate organization. Will they catch it? The discrimination made between Pt. Malviya on the one hand and Sir Rahim and Mr. Gaznavi on the other is proper and just. Only, it should have been the other way about. No one will after this say, the bureaucracy lacks a sense of humour.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

WEATHER.

Weather in the Gurukula is cool and charming. Abundant rains are falling. Clouds of varied forms sailing in the sky attract the most stay-at-home irresistibly out of doors. The current in the Ganges is swollen.

SUMMER VACATION.

The Gurukula closes for the summer vacation on the 15th August 1926. The professors and brahmacharies of senior classes are forming themselves into parties to go out into various provinces of India to do propaganda work and collect subscription for the coming Silver Jubilee of the Gurukula. Great enthusiasm prevails. The completion of its twenty fifth year by the mother of the existing Gurukulas will be hailed by all and sundry. No well-wisher of this up-to-date indigenous educational institution will grudge any help that he may be required to render at this stage of its useful career. The Gurukula is not simply an institution. It is a movement. The deputations of the Gurukula will, we hope, be hospitably received, and return with full begging bowls.

THE GURUKULA PARLIAMENT.

ANNUAL SESSION 1983.

The Brahmacharies of Gurukula University, Hardwar had on the 1st instant the annual sitting of their Parliament (Rashtriya Pratinidhi Sabha,) which is held every year under the auspices of its literary society (Sahitya Parishad). It continued for three days and closed with passing of the Education Reform Bill (Shiksha Sudhar-Muswida.) The Gurukula is situated in a remote and retired corner of the country secluded from the bustle and activities of medern city life. Ye tits inmates are not excluded from information of current events and up-to-date knowledge of the outside world The aim of the Gurukula is to instruct boys in such a way that modern circumsatnces of life may be adjusted in conformity with the moral ideals incorporated in the old Indian method of education.

The Secretary (Mantri), Literary Society, gave notice two months back fixing the date of the Independent (Swaraj) Parliament of India. The house was immediately constituted and Ministry formed and organs were issued, first weekly and then as the day approached nigher, every day, the most prominent of these being *Nava-Yuvaka* of the opposition.

The premier Br. Omprakash, liberal in aims but conservative in methods, had full confidence in the sobriety and competency of his own men. Drafts were made and Bills prepared on different heads, chief of which was that of Educational Reform (Shiksha Sudhar.)

The head of the opposition was his opposite even by temperament : liberal in ways but conservative in aims. Br. Gurudeva might be counted as the central figure of the House. The ' Nava Yuvaka ' daily gave evidence of his grasp of socio-political problems as also of the superfine rhetoric of his associates. The opposition from the very beginning consisted of a majority of Labourites and Nationalists.

A new party however formed within the Independents which soon began to oppose the Oppositionists. The Socialists and the Communists joined this party. he Oppositionists (anti-ministry) and the Independents were contesting each other from the beginning by speeches, cartoons and other such means. The attitude of the Independents was to oppose the ministry party on all occasions and to stand against the ministry on some.

At last came the day for the momentous sitting. The proceedings began with the National Hymn ' Bande Mataram.' Acharya Rama Deva who usually opens the house being absent, this function fell upon the Upacharya, Pt. Vishwa Nath Ji who offered a fine prayer for the

welfare of the State, cited some hymns from the Veda and delivered an elaborate speech on the organization and functions of the State according to the Vedic ideals. The Speaker of the House was Shri Deva Raj Sethi M.A. Professor of Economics and Politics. The opposition was strong and hopeful from the very beginning. A number of formal objections were raised against the minutes recorded. Some were admitted and some conceded to and most rejected by a majority of votes.

An adjournment was then asked by the anti-ministry party on the ground that the day was a national holiday on account of Lokmanya Tilak's death anniversary. The name of the Lokmanya made a profound impression on the whole assembly ; and the proposal was sure to be carried if the question were decided on votes. But the speaker saved the situation by giving a ruling that the objection should have come to the proper authority atleast two days before the sitting.

The opposition protested against the measure by saying that there was no such provision in the constitutional rules of the house ; but this too was overruled. That was a severe shock to the sanguine proposers so that they made a clean " Walk Out". This tact so often adopted has been found to smack more of dignity than of expedience.

The vacuum thus created gave an opportunity to the new Independent party who now began to play the part of the Oppositionists The Bill got through its first reading. The prime minister delivered a speech, most substantial argumentative, and impressive. Discussions went on over the Bill ; and when the anti-ministry party came back to see their chance, it found the hour belated and the matter much driven against them. A proposal came at this

stage to put a stop to further discussion, and to select a committee consisting of members of all parties to examine the different clauses of the Bill and to present it before the house in an amended form. The proposal was put to vote and accepted by the majority, Independents mostly speaking in favour of the proposal. The first day of combat thus closed with a victory to the ministry.

The second day was occupied mainly by the deliberations of the Select-Committee. The committee proceeded to hold an elaborate and minute examination of the Bill. For this they had also invited the opinions of some alumni from outside who could speak with authority. First of all Professor Datta, who has had the experience of the educational condition of different provinces of the country, was called in. He expressed his view that education should be made compulsory for boys throughout India upto the standard of Lower Primary, that it should be a four years' course beginning from the 6th year to the 9th year of the lad's age, that the boys should be fed and lodged by the State during this period if the parents are too poor to look after them properly, and that these schools should be under the direct control of the Village Unions which must be a component part of the Swarajya Government. The Union will lay the compulsion on the boys' parents to send them to school either by instituting punishments, or preferably, by creating a social sentiment. Professor Satya Vrata insisted on the utility and success of Hindi as medium of instruction. Pandit Gurudatta showed in details the financial aspect of the educational reforms. Dr. Radha Krishna, Principal, Medical College, spoke, with scientific accuracy, about the preservation of health of the pupils under the improved scheme, condemned

the use of flesh as part of food, and also supported the cause of Hindi as the medium of higher modern studies. He said that when the western medical books could be taught in the Gurukula through Hindi, no other study could be too intricated to be pursued in Hindi.

The third day saw the Bill presented before the House in its final shape; every section of it was read out distinctly. The opposition sought its final chance in disputing the utility of each section Discussions followed, lengthy disputations, legal and statutory controversies and complaints, quarrels, vituperations and approbriums were given free vent to; these turned the long hours of wrangle into moments of living enthusiasm. The whole picture was a mingling of serious debate, violent attacks, cautious defence, obdurate assertions, stubborn defiance, hissing, laughter, claps, applause and, yet perfect order was jealously maintained by the speaker.

The whole fuss at last came to a close at a late hour of the day when the Bill was finally accepted and passed,. The opposition still persistent, succeeded in getting rescinded one of its clauses. The victory of the ministry was made easy by the rivalry of Independents which grew apace, against the Opposition.

The full contents of the Act now passed form a volume of the State Book of the *Sahitya Parishad.*

N.B.—The Gurukula Parliament was founded on 29-12-79 (Yikramiya) under the-auspices of the Literary Association, Gurukula University with the object of imparting practical training to the students in political matters.

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